

Valley Women's Voice

A Chronicle of Feminist Thought & Action

King Symposium Held

Perry, Chavez Preach "Practice"



Carrie Saxon Perry, Mayor of Hartford

by Leigh Ann Knope

Carrie Saxon Perry, Mayor of Hartford, Connecticut, said that our nation has abandoned Martin Luther King Jr.'s notions of caring and sharing, and has filled the void with a callous message of greed and personal gain.

Mayor Perry, as the keynote speaker for a symposium held in Dr. King's honor at the University of Michigan in Ann Arbor on January 14, said that the nation needs leaders whose commitment to King's dream will set a moral tone.

"We must be determined to work and fight until justice...runs down like water and righteousness like a mighty stream," she said, quoting King.

Perry, a community activist, has been an outspoken supporter of programs and legislation for quality public education, job training, reducing teenage pregnancies and infant mortality. She also worked during her term to provide the homeless with the right to vote.

As mayor of an urban center, she lives King's unfinished agenda. "I attend too many funerals and too many wakes of young African-American boys," Perry said. "I confront more grieving, confused baby mothers than my heart can endure."

Perry said that we must do more than name a holiday, an elementary school or a housing complex after King.

"To preserve the memory of this enormous giant, we must transform his lofty ideals into reality."

After her keynote address, the Mayor said that developing a social awareness is hard work. "But, every person needs to experience an internal kind of revolution." And, her message to college students is a "simple one: 'A belief in a sacrifice must be restored...You must be concerned about others and be self-motivated. You can no longer tolerate 'Archie Bunker' talk. You must all establish standards.'"

Cesar Chavez, president and founder of the United Farm Workers of America (UFW), said that the time for action is upon us and we must put Martin Luther King Jr.'s views into practice so that we all may finally be free.

Speaking at the University of Michigan in Ann Arbor, during a symposium on King's legacy, Chavez said that honoring the powerful figure of "courage," "destiny," "sacrifice" and "vision" is not enough.

"I challenge each and every one of you to carry on his work," Chavez said. "Dr. King believed that the only real wealth comes from helping others. I challenge you to be wealthy."

Chavez said that the UFW is dedicated to King's dream.

"The men in power have not realized King's teachings: non-violence is the only way to achieve peace and justice," he said. "Just as the police turned dogs on the non-violent marchers in Alabama, the growers have turned armed foremen on the innocent farm workers in California."

Referring to the exploitation, sexual abuse and "cancer clusters" caused by the pesticides whose use raised cancer rates to 1200 percent above average, Chavez said that the farm workers are waging "a desperate struggle for [their] rights and [their] very lives."

Chavez said: "The stench of injustice in California should offend every American....And, if we fail to learn that each person can make a difference in the world, we will have betrayed Dr. King's life's work."

In a personal interview after his speech, Chavez said that college students have unique duties concerning these and other social problems. He believes that individuals must go beyond learning and realizing the difference between right and wrong.

"You must practice the difference," he said, "and practice your responsibility to those who are not fortunate enough to attend."



Cesar Chavez, President of the United Farm Workers

February is

Black History Month...

Black History Month honors and commemorates leading figures whose words, actions and ideas have incited change, inspired revolution, or offered new visions. Next to names like Malcolm X, Martin Luther King, Paul Robeson or Frederick Douglass, the Black woman's achievements are often perceived as secondary in importance. Many of these female figures who were instrumental in changing the face of our nation were, by necessity, hidden from public view. This includes the early abolitionists, and early Civil Rights activists whose actions were, among other things, illegal, and who could not claim patriarchal religion as a powerful foundation, as could the Reverend King. But their achievements are no less awe-inspiring.

Too often, people who would be "politically correct" see the plight of women, of Blacks, of Asians, of homosexuals, of people with AIDS, of any group that is not white, male and affluent, as *one* plight, uniting *one* group. Why does any form of oppression necessarily include all other forms of oppression? Part of learning about "cultural diversity" includes examining our own automatic responses to human differences, instilled as early as childhood. But believing that all "minorities" and "special interest groups" are somehow "equal" can also become a learned response...We can never stop working to change things for everyone who has felt the manacles of patriarchal/Imperialistic/classist oppression, but at the same time we can never stop working to change our own individual prejudices, biases and perceptions.

In the spirit of empowerment and pride that characterizes Black History Month, we print here some facts about and quotations from Black women, from Ella Baker's article "Developing Community Leadership" in Gerda Lerner's *Black Women in White America: A Documentary History*. Baker says, "The movement of the fifties and sixties was carried largely by women. How many made a conscious decision on the basis of larger goals, I don't know. But, it's true that the number of women who carried the movement is much larger than that of men."

"Despite the major influx of Black women in the civil rights movement of the fifties and sixties, few studies document the roles and contributions of these women to the struggle for equality and social justice in America. With few exceptions, most accounts of this period focus on male leaders and the organizations which they led. Very little is known about the countless, nameless Black women who were the backbone of the civil right struggle in local communities across the nation."

Winson Hudson led the fight to re-open school in Harmony, Mississippi that was staffed by residents of Harmony, a small community of black landowners dating back to the turn of the century who share a long history of resistance to white rule. Her sister, Dovie, led the fight and they were among the first to file "numerous lawsuits against Mississippi authorities."

Annie Belle Robinson Devine was equally selfless and unyielding in her commitment to improving the lives of the people in her community. She was clearly a "strategist" and "policymaker." She was elected state representative for the Mississippi Freedom Democratic Party (MFDP). Annie Devine became an active member of Congress of Racial Equality (CORE)- that was formally set up in her community, Canton, Mississippi, (a neighboring town of Harmony.)

From dirt-poor beginnings as a daughter of sharecroppers, Unita Blackwell became involved in civil rights and has since become Mayor of Mayersville, the tiny town on the Mississippi River that over fifty years ago denied her the right to vote. As the state's first Black female mayor, elected in 1977, she has continued organizing Blacks. Blackwell was jailed and arrested on several occasions. She filed numerous lawsuits against Mississippi authorities. She and her husband were the plaintiffs in the landmark Blackwell v. Sharkley-Issaquena Consolidated Lines case. She has since been elected vice chair of the state Democratic Party and is a member of the Democratic National Committee." She has a master's degree from U-MASS and also studied at Harvard.

Inside this Issue:

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Instead of listing all the various pre- and post-production tasks, it seemed appropriate, this month, to give the names of the comparatively-small number of women who put this issue together. They are:

Peg Aloï

Nadine Berrini

Leigh Ann Knope

Michele Murrain

Karen Paris

Cate Rowen

Henrietta Shannon

Regan Solmo

Special Thanks to:

Johanna

Katja

Dudley

the Goddess

Letter from the VWV Collective

To all returning Students, welcome back! To those of you who braved the snow, rain, sleet and ever changing weather of the valley in January - Happy February!!

It's so nice to be able to greet you all at the beginning of the decade! We have worked hard to get this issue out. With many of our key members away it was a difficult and challenging task. Fortunately three new women joined us in the beginning of January. Michelle Murrain, a biology professor at Hampshire College; Regan Solmo, a student at Amherst College, and Cate Rowen, a local free-lance photographer. Their support and help were greatly appreciated. Welcome Michele, Regan and Cate!

Letter to the Editor

Dear VWV:

The following letter was delivered to the *Hampshire Gazette* on December 29, 1989. It never appeared in the paper. The political action I am writing about happened on December 13. All the comments I have addressed were made by the manager of the Amherst Newsroom in the December 14 edition of the *Gazette*. On January 3, 1990 they printed a simplistic and naive response, written by a man, which attacked an outstanding letter from a brilliant local feminist activist that had been published the week before. In the weeks following the action at the Amherst Newsroom (during which Sharon Galligan was violently murdered by an unknown assailant in the parking lot at the Hampshire Mall), there were a number of pieces in the *Gazette* in reference to it, mostly all anti-feminist. So, I must ask: freedom of what press? Freedom of whose press? Freedom for who?

To the Editor:

I am writing this letter in defense of the suffragette-like storming of the Amherst Newsroom two weeks ago. Pornography capitalizes in the exploitative sale of women's bodies. It is a ten billion dollar a year industry. More than ABC, NBC and CBS combined. If one dares to look, she or he will see clearly that the outcome of pornography is the objectification, denigration, battering, rape, torture and, not uncommonly, the eventual murder and death of multitudes of women. Sanctioning porn is sanctioning the suffering of billions of women and the profit, power and sadism of millions of men. In this country every

Not only has the collective been hard at work pulling together this issue but we have also continued on our journey towards a more cohesive paper and collective. Our biggest priorities have been to get more women involved, to have a more diverse staff and to increase our community communication. We hope that our efforts will reward you, our reader, by providing you with more information, ideas and resources; and reward the members of the collective by giving us a stronger platform to stand on.

Local bookstore owner Rose Maloof has been helpful and enthusiastic in her efforts to establish valuable community resources for the *Voice*. She has contacted several journalists and area businesswomen for us, and we are currently making plans for seminars and/or meetings with these women. One suggestion that arose was the idea of open forums for women interested in journalism, business and women's studies. Please keep your ears and eyes open for our announcement.

Over the past five months or so there have been many discussions about the paper itself. Who it's reaching, what do we want to say, how it can be stronger and better - so there are never eight page papers and it is published every month. At times these discussions are frustrating because we all know what the paper could be! It could be packed with political commentary, prose, poetry, news, and information from the many women of this valley. This valley is home to one of the best women's studies programs in the country, and two all-women schools. It therefore follows that a paper by and for women would be flourishing. Instead it is struggling, but we are tired of struggling and are ready for a change, but we can't do it without the support of women in the valley. We are a group of no more than twenty women;

nine seconds a woman is battered; every thirteen seconds a woman is raped. Over the years pornography has increased, so have the statistics. There have been hundreds of studies done which prove without a question of a doubt the correlation between pornography and men's violence towards women. I salute every courageous woman who attempts, in whatever ways are necessary, to put a stop to this horror.

As a Jewish woman I am deeply offended and outraged at the comparison made between those brave women in Amherst and the Nazi party which systematically implemented the destruction and murder of nine million people, six million Jews. I must correct a grave and extremely dangerous error in thinking. If one is to draw any comparisons, it is the pornographers who are wielding a war of hatred and violence against women. It is the pornographers who are representing a horrific and repressive regime. Not women who attempt to fight against this. Actually, there is a pornography that graphically illustrates the Nazi's experiments, rapes, violence and murder. It is almost impossible to imagine but it exists in this country at this time. It is profitable. Men make it. Men buy it and look at it. Donna Rose, the manager of the Amherst Newsroom, is puppeting the words and propaganda of the pornographers. She has repeated an accusation that those who make, sell, read and support porn have made over and over. A blatantly wrong equation of the struggle for women's liberation from male bondage--literal here--with a totalitarian terrorist reign. The comparison is inexcusable. History cannot be allowed to be rewritten. The reality of pornography cannot be twisted into lies,

usually five women put out the paper. Five women cannot be the voice for the valley, nor will they consistently have the energy to produce a paper. We need the help, input, and ideas of many women so that we can successfully touch many women. Running and maintaining a collective is a difficult and ongoing process, but rewarding all the same. We are constantly trying to improve our efficiency and community outreach, and there are currently some new plans in the works.

One idea which has been presented is the idea of core groups within the collective. There would be three groups, each of which would take responsibility for one aspect of producing the paper. The main "cores" would be writers, production staff and office management. These cores would meet independently once a week, and the entire collective would come together twice a month. This would allow women to concentrate their energies more specifically and to work closely with a small group of women. It would also eliminate any confusion within the collective about the division of responsibilities.

This is a rough sketch of what the *Valley Women's Voice* could become, although it is not concrete, we are still pondering and questioning. If you would like to know more about the changes within the *Voice* or are interested in joining our collective drop by the Women's Studies Brown Bag lunch series on Feb. 21. If you have any thoughts or ideas that you would like to share stop by our office in the Student Union, we would love to hear your *Voice*!

Henrietta Shannon

deceit, denial. Women are casualties of the pornographers, the pimps, the rapists, the murderers (think about it: a woman is violently murdered in Massachusetts every sixteen days by a man).

I do not believe that those women (entering the Amherst Newsroom in broad daylight and most assuredly working toward the eradication of violence), meant or caused any physical harm to the manager or any customers in the store. My understanding from the *Gazette* reporting is that as these women left the premises the manager followed them outside and was accidentally splattered with red paint. The target of their actions was obviously the pornography and the Amherst Newsroom itself which stocks and sells quantities of this porn. Perhaps instead of thinking that these women intended her injury, she could have looked down at herself and realized that the red paint was a symbol of the real life blood of real live women. The blood of women beaten and raped and murdered by men because it is done in porn, they learned it from porn. Maybe Donna Rose could have looked at her clothing and seen, in a flash of recognition, that she could be one of these women, as could any of us.

Susan Bird
Northampton

(Editor's Note: The *Valley Women's Voice* welcomes letters from our readers. While we accept complete responsibility for making the decision to print submissions, whether edited or in their entirety, we acknowledge that some of the opinions represented may not be the opinions of the Editorial Board of our newspaper.)

POLICY STATEMENT

The *Valley Women's Voice*, a monthly feminist newsjournal, welcomes women's writings, poetry, graphics, and photography that reflect a feminist commitment to the empowerment of all women. The *Voice* provides a forum for women to share challenging and controversial ideas; vital information and resources; lively humor, rage, celebration, struggle; and an increasing awareness of and respect for diversity among women. We aim to communicate and strengthen bonds between women by making them visible in our pages.

The *Valley Women's Voice* is produced on a collective, consensus, volunteer basis by a group of feminists who disagree on as many things as we agree on. We often do not agree with all opinions expressed in the *Voice* by individual authors, but we accept responsibility for choosing to print everything in the paper.

Although we have created the *Valley Women's Voice* with fairly clear ideas about what we want this newsjournal to be, we also view it as an ongoing opportunity for all of us--readers and collective members--to learn more about

ourselves, each other, and the many truths of feminism.

CONTRIBUTION GUIDELINES

The *Valley Women's Voice* welcomes letters, essays, narratives, interviews, newsbriefs, poems, short stories, cartoons, graphics, and photographs. Written submissions should be 3 to 5 pages typed, double spaced. Your name, address, and phone number must be enclosed with all materials so that we may verify submissions and/or contact you to discuss any necessary editorial changes. A short biographical statement is also appreciated. An author who--for reasons of confidentiality--does not wish her name to be printed should indicate this when submitting items. Please enclose a SASE if you would like materials returned to you. The decision to print materials is made collectively, and all major editorial changes are made in conjunction with the author. Although we cannot afford to pay contributors, we do send a complimentary copy of the issue in which your item appears.

Send submissions to: Valley Women's Voice, 321 Student Union Building,

University of Massachusetts, Amherst, MA 01003. If you have ideas for future articles, or are not sure how your particular interests and talents may add to the paper, call us and let's discuss the possibilities. Our number is (413) 545-2436.

CALENDAR & ANNOUNCEMENT LISTINGS

The *Valley Women's Voice* would like to print announcements and publicize events of interest to women. Listings are free and should be kept to 5 lines in length. (Items will be edited to fit space constraints.) Announcements for non-profit organizations will be given preference and additional space when it is available.

We request that Calendar listings provide the following information: name, date, time, and location of the event; cost of attending the event (sliding scale? work exchange?); the sponsor of the event and recipient of proceeds, if any; a statement about accessibility for disabled women (wheelchair accessible? ASL interpreted?); a phone number where inquiries may be directed. Individuals and organizations may re-

quest that a photograph be printed along with a Calendar listing. A nominal fee is charged to cover printing costs. Only black-and-white photographs can be accepted. Due to space constraints, we may not be able to accept all photographs for publication, and preference will be given to non profit organizations.

VALLEY WOMEN'S VOICE

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Counselling Abortion

by Lisa Chasan

"I just want to get it over with," she says clutching herself. I look up from her medical chart and see her face starkly contrasted against the white wall of the counselling room. She is talking about the abortion which she will undergo in about two hours, and I begin to gently probe into the reasons that brought her to this choice.

Given the recent activity of the Supreme Court, the tendency of pro-choice advocates has been to focus on the threats to abortion rights from the legal system. It is just as important, however, to be aware of the threats to abortion that are inherent in the medical system. In most societies today, a legal abortion is the property of the medical domain. Integral to the medical model, however, are biases against women in general, and specifically against the exercise of their right to abortion.

When I graduated from college in 1987, I became an abortion counselor. I work in a free-standing abortion clinic which is both staffed and managed by women, with the exception of the physicians who are predominantly male. As is true of most abortion clinics, the counselors speak with the women before their abortion to describe the possible risks and complications of the procedure and, more importantly, to explore the decision-making process behind their choice. This "counselling session" is mandatory for each woman who desires an abortion at our clinic and was created to provide the doctors with the assurance that the women are giving an informed consent to the abortion.

In essence, the counselors judge the certainty of a woman's decision and are expected to send her home if she seems ambivalent. To prepare us for this responsible position, we were provided with forty hours of training covering the fundamentals of reproductive health care, contraception, short-term counseling, observation of the senior counselors, and group "consciousness raising."

At first, I felt that my position as an abortion counselor helped women to obtain caring and safe abortions. In many cases, the counselling session was the first opportunity a woman had to share her thoughts without fear of a negative response. I saw how simply talking in a quiet room could enable a woman to focus her thoughts, separate issues, or identify new goals. I savored the allowance and gift of this time, and the establishment that provided it. Here, women were able to speak freely with each other.

After about one year of counselling, during which I counseled about twenty-five women per week, I began to have concerns about the nature of my job. I started to consider that my role in the clinic might actually be working against the very right which I so strongly wanted to be working for. "Does abortion counselling oppress women?", I asked myself. Does abortion "counselling," by its very definition, imply that the decision to have an abortion will be surrounded by guilt and/or sadness? Does it not assume the existence of emotions which are culturally defined and which will furthermore necessitate discussion with a "professional?" Certainly, in my sessions, I had talked to women who had felt such emotions, but I have also talked with others who have felt calm and clear, and even others who did not want to talk at all. As feminists, we may indeed hope that an abortion can be a "turning point" for a woman, or "empower" her, but in essence what the abortion means to her is knowledge that is hers alone to choose to share.

The mandatory nature of the counseling session at our clinic, as at most, opens the private thoughts of women to our scrutiny and justifies this exposure with the belief that it will "help" the woman. And we, as abortion counselors even with the best of intentions, are given the undisputed right not only to delve into these thoughts, but to evaluate them. If what we find in her mind does not fit in with our presumptions on how a woman choosing an abortion should feel, we have the authority through the medical model to deny her her legal right.

I now believe that we have legitimized the exposure of women's private thoughts in the medical setting so that we can reassure ourselves that the moral structure of our world is being upheld. In other words, the true reason for the establishment of abortion counselling is a lack of trust in the capability of women to act as moral agents. The truth is that we live in a world where the morality of a man who has killed hundreds in a war is not only never questioned, but honored.

I suggest that we stop reacting to this broad-based fear of abortion. Instead of perpetuating the stereotypes surrounding abortion, we must acknowledge the full variety of the experience. All this fear (you can feel it; from the anti-choice faction, and unfortunately from society in general) must be recognized for what it is: fear of power in the hands of women.

(Reprinted with kind permission from *Sojourner*.)

February is Black History Month...

At the Crossroads

by Jill Dimaggio

One of the first signs that I was growing older was the discovery of more lines and wrinkles I noticed when I looked in the mirror. For a time I blamed my overzealous sunbathing during the warm months, but after several years, the wrinkles were more evident, more pronounced. With angry resignation, I began to accept that I was entitled to them, for I was past the age of forty and understood lines and wrinkles came with age, but every once in a while, while standing before the mirror, especially in the early morning, I'd shudder, for I could see my mother's face in mine. Aware that physical change is but a part of life's process, I was grateful for make-up which camouflaged the tell tale lines.

But as I approach my 46th birthday and an upcoming geographical move with my husband, my emotional cage is rattling. I have begun to take a painful look at my life, past and present, and the reflection, sometimes sad, has led me to believe that I am standing at a crossroad. This upheaval appears to veil a letting go. Some would call it a mid-life crisis.

For every woman, this change, not necessarily triggered by menopause, is the realization that her life is half over. And it is, depending on her circumstances, individual. With insight, she subconsciously recalls patterns. With foresight, she knows why her journey through womanhood was hidden from her with hindsight, she is able to see it all with clarity. Transitions are not surprisingly paralleled and the little girl within, who still manages to live and breathe sometimes begins to surface.

Looking back, I am able to see that I was sometimes caught in between conforming to the standards I'd been taught and the promise of new alternatives. New stages in my life were waiting for me, waiting for the self-assessment, the reshaping, but I suppressed them. Change for me meant uncertainty and possible failure, so I stagnated for too many years and the ability to move forward was like a slow death. I resisted labelling myself as a woman, even when I was well into my 30's, in order to protect my perception of what a woman really was. To think of myself as a girl meant I could continue to be silly and cute and somewhat irresponsible. Then I could be taken care of, nurtured, coddled and "excused." But, as I grew chronologically, I saw how distorted my interpretation of myself really was, and looking at myself today, ignoring those wrinkles, I know I can no longer escape the truth.

I remember having a conversation with my mother several years ago, knowing that she was about to reach her 65th birthday, but unable to comprehend that she was standing at her own crossroad. Sharing with me that she had been re-examining her life and trying to reposition her hopes and her dreams, it has occurred to me only now that her struggle was equal to mine. At that time, skating over her internal conflict of accepting, accepting, I focused on the face-lift she had decided to have, viewing the operation as a vain and futile attempt to recapture youth lost. I dared not think that I too would be facing a similar loss.

(See Jill Dimaggio's poem "Pomp and Circumstance" on the poetry page.)

"A circle," she'd said, "life is a circle." And when I thought about the analogy and told her that I'd thought it to be profound, she simply answered, "It's not that I'm smarter, I've just lived longer." Like being told over and over in my youth by my mother to please shut the refrigerator door, and vowing never to say that to my child, I too refer to life as circles when speaking to my own daughter who is twenty-five years old.

I believe that I share these thoughts of doubt and fear, of success and of failure, with other women who are facing change. In a sense, I like to think that we've formed a bond of sisterhood. Until now, I didn't understand that the potential I possess is from within and has nothing to do with my age. Most of my heroines were older women, like Golda Neir and Eleanor Roosevelt. They blossomed with an inner beauty as they grew through womanhood. They are my shining examples of strength and of hope.

As a woman writer at a crossroad, the need to express myself flows through my poetry, themes not surprising to me lately...I've written about the winds and the circles, of tides, and of dying and re-birth, of loss and of ebbs. For I am acknowledging my own being and climbing onto another plateau.

Though some days I praise the miracle of Retin-A and toy with the idea of a future face-lift, my emotions, though sometimes disturbing, are beginning to even out. Stripping away the protective layers I hid under for so many years, I no longer define myself as a little girl. I am closing one door and opening up another. I still giggle without inhibitions like a teenager, I continue to run out in the snow to make snow angels. The wondrous and frightening thing about standing at a crossroad is the knowledge that today I have choices.

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MOTHER

ANIMAL RESEARCH FACILITIES
PROTECTION ACT UPDATE

A flurry of amendment bills followed the introduction of Heflin and Helms bills into Congress last fall. The Heflin and Helms bills, S-727 and S-1330, would respectively make breaking into laboratories and agricultural facilities a federal crime. S-727 would also outlaw any unauthorized possession or use of lab documents, including to secure enforcement of the Animal Welfare Act. HR-3270, introduced by Rep. Charles Stenholm of Texas with 44 cosponsors, combines the Heflin and Helms bills into one. HR-3349, introduced by Rep. Henry Waxman of California, limits similar provisions to federally funded facilities. HR-3223, introduced by Rep. Charles Rose of North Carolina, exempts activities that do no lasting physical damage and are undertaken to document Animal Welfare Act violations. Rose is also author of HR 2345, which would give private citizens the right to sue the federal government on their own behalf or on the behalf of an animal to compel AWA enforcement.

Write your Senators and Congressional reps urging that HR-2345 be attached as an amendment to any or all of the above bills, and urging passage of both HR-2345 and HR-3223.

Animals Agenda

INDUSTRY AND FORESTRY

Pressed by loggers, Ford, Exxon, and Dean Witter followed Stroh Breweries in pulling funding from a recent National Audubon Society TV special on the ancient forests of Oregon. Turner Broadcasting aired the special anyway. A Congressional conference committee meanwhile approved compromise legislation that would protect the spotted owl habitat while releasing to logging roughly half of the timberland now impounded by Federal courts.

Animals Agenda

EARTH

BUSH TALKS OUT OF BOTH SIDES OF HIS
MOUTH

President George Bush plans in his fiscal 1991 budget to cut by 85 percent the budgets of four successful energy-conservation programs. According to government sources, quoted by the Associated Press, Bush will propose spending \$30 million on programs that currently receive \$200 million a year.

Slated for cuts are a \$161 million weatherization program that supplies poor families with insulation, weatherstripping and other energy saving materials, a \$25 million effort to help schools and hospitals save energy, and a \$10 million program to help states publicize and support conservation measures such as van-pooling.

The weatherization program has saved the equivalent of 4.5 million barrels of oil a year by insulating 1.8 million American homes since 1977, according to the Department of Energy.

Bush's actions don't match his words. He proclaimed April 22 as the 20th annual Earth Day, saying he was making "preservation of the planet a personal commitment." Yet he plans to cut funding for programs that are designed to reduce US reliance on rapidly depleting fossil fuels.

Mail Tribune, Medford, Oregon.

IVORY BAN

Elephants have been added to Appendix One of the endangered species list maintained by the Convention on International Trade in Endangered Species (CITES), thus triggering a global moratorium on the ivory trade, effective 1990-1992. Still, the ban's prospects for a dramatic improvement in the situation affecting the African elephant remain problematic as five ivory-trading nations (Zimbabwe, Botswana, Mozambique, Malawi and Burundi) said they would go on selling ivory anyway. South Africa supports this position, too.

Animals Agenda

BULLETIN

RODEO

Rhode Island has enacted a ban on the violent, traditional form of rodeo calf-roping. St. Petersburg, Florida refused to revoke a 12-year-old rodeo ban despite heavy pressure from promoters.

While Polaroid has ceased sponsoring rodeos in response to critical letters, Wrigley Co has answered complaints about gum ads featuring rodeo by admitting, "we were unaware of all the issues ... surrounding the use of animals in rodeos," and has promised to "keep them in mind as we plan future advertising."

Animals Agenda

ANTI-VIVISECTION

The National Association of Biology Teachers asks teachers who use alternatives to dissections to share their methods. Write or call Rosaline Hairston, 11250 Roger Bacon Drive, #19, Reston, VA 22090.

Cellserv provides lo-cost cell culture experiments to high school biology teachers, underwritten by the American Fund for Alternatives to Animal Research. Inquire c/o Center for Advanced Training, 103 McCort Ward Bldg., The Catholic University of America, Washington, DC 20064.

The Student Action Corps for Animals helps students opt out of dissection labs, at PO Box 15588, Washington, DC 20003-0558

Animals Agenda

OZONE FAMINE?

Anticipating a big market for food animals acclimated to desert conditions resulting from the "greenhouse effect," Israel is busily developing special strains of ostriches, goats, and other animals. The birds, whose meat is touted as being "practically cholesterol free," are said to weigh over 400 lb.

Animals Agenda

NEWS BRIEFS

TEEN-AGE STUDY HINTS GAINS FOR
THOSE HAVING ABORTIONS

A federally financed study of unmarried, sexually active teen-age girls has found that those who obtained abortions did better economically and educationally and had fewer subsequent pregnancies than those who chose to bear children. Those who had abortions even fared better than those who were not pregnant at the start of the research project.

The findings of the four-year study, conducted by the Johns-Hopkins School of Hygiene and Public Health, suggests for the first time that the experience of choosing an abortion may have beneficial results for some adolescent girls. A total of 334 girls from Baltimore, 17 years old and younger, participated in the study, the first to compare teenagers who obtain abortions with those who were never pregnant in the way they fare later, experts said.

Dr. Laurie Schwab Zabin, the principle author, said the study did not conclude that young women were helped by having an abortion. "I hardly think we should tout it as something that everyone should go out and do."

She said that the differences between those who ended their pregnancies and those who did not or were not pregnant were so striking that the possibility of benefits could not be dismissed.

"Clearly the abortion experience is not setting these kids back," she said. "If anything, it's giving them some sense of control over their lives so that they can move on and do the things that are important."

The study found that 4.5 percent of those choosing abortions experienced an adverse psychological change two years after the event, as against 5.5 percent of those who bore children and 10 percent of young women with negative pregnancy tests. This indicates that while the decision to have an abortion provided few psychological benefits, it did not, as anti-abortion groups often claim, cause any emotional damage.

Olivia Gans, president of the American Victims of Abortion, faulted the study for only following women for two years. Ms. Gans asserted that "post-abortion stress syndrome" often does not show up until five years after the abortion.

The study weakens the argument often made by anti-abortion forces that abortion produces severe psychological trauma in women, an assertion that is generally made on the basis of anecdotal evidence.

LOCAL ACTIVIST SUES FBI

Jan 7, 1990 - Today the Civil Liberties Union of Mass. has filed suit under the Freedom of Information Act against the FBI for release of information the FBI collected and currently maintains on Northampton activist, Lois Ahrens. The FBI has refused to turn over the files to Ahrens on the grounds of "national security."

Ahrens works with the Central America Working Group of the American Friends Service Committee and serves on the board of the Western Mass. AFSC.

The law suit says: Lois Ahrens exercised her First Amendment rights to engage in peaceful political activity. Her suspicions that her lawful conduct was under surveillance were confirmed by the FBI admission that it did indeed have a file on her, coupled with the arbitrary denial of access to that file.

"First, I was completely amazed that the FBI really had been spying on me," says Ahrens, "but when they refused to give up the information they had on grounds of 'national security', I felt I had to go through with this suit." Ahrens continued, "at no time have I engaged in illegal activity. My political work has included organizing legal demonstrations and vigils, public meetings and educational programs, leafletting, arranging petition campaigns and lobbying public officials, working on political campaigns and help to create necessary services

for women. I see the work I, and others, do for social and political change as patriotic. The idea that the FBI has been spying on me, and by extension, probably hundreds of other activists, is an outrage."

LUTHERANS SUPPORT LESBIAN AND GAY
MINISTRY

Meeting in San Francisco October 13-14, the Board of Directors of Lutherans Concerned/North America adopted an affirmation of support for the Lutheran Lesbian and Gay Ministry, a newly organized cooperative ministry supported by several Bay Area Lutheran congregations and many individuals through the United States and Canada.

The board also sent letters of commendation to two San Francisco congregations which have risked disciplinary action by the Evangelical Lutheran Church in America by requiring a promise of sexual abstinence, as required by current ELCA clergy guidelines.

On October 29, St. Francis Church voted to call Ruth Frost and Phyllis Zillhart, a Minneapolis lesbian couple, to share a position on the LLGM leadership team. On November 12, First United Lutheran Church voted to call Jeff Johnson for the other half of the team.

Language of the Lutherans Concerned Board's affirmation of support is identical to the LLGM "Covenant of Support" which has been signed by more than 300 clergy and lay people, except that the paragraph endorsing the ordination of Jeff Johnson has been broadened: "Upon the issue of a call by a congregation of the ELCA or ELCIC, we commit ourselves to support and participate in the ordination of gay men and lesbian women who are called to and qualified for the ministry of word and sacrament. We further support as appropriate and as a gift their lives as celibate individuals or lives in relationship while serving as ordained clergy."

SUBMISSIONS DEADLINE for next issue: February 23

AIDS Update

US HALVES DOSAGE FOR AIDS DRUG

The Federal Government halved the recommended dose of AZT, the only drug approved for the treatment of AIDS, after concluding that the lower dose was just as effective and caused fewer dangerous side effects.

The Secretary of Health and Human Services, Dr. Louis W. Sullivan, said in a statement about the FDA's action on AZT, "Today's announcement means that fewer patients may have to discontinue AZT therapy because of side effects."

The action on AZT reduced the recommended dose to 600 milligrams a day from 1,200 milligrams. As many as half of all AIDS patients cannot tolerate the higher dose because the drug suppresses their bone marrow, the source of red and white blood cells. They often have severe anemia and must have frequent blood transfusions to continue taking the drug. But most patients can take the lower dose, studies have shown. The higher dose was initially approved because it was used in the initial clinical trials demonstrating the drug's effectiveness.

James O. Mason, an Assistant Secretary of Health and Human Services, said that with the newly lowered dose, "the cost of AZT should be halved for many patients."

The AIDS Coalition to Unleash Power, or Act Up, an advocacy group for people with AIDS, called the action on AZT "a victory." Act Up has urged the Food and Drug Administration, the National Institutes of Health, and Burroughs Wellcome to recommend lower doses of the drug.

Act Up and other advocates for people with AIDS had argued that the Government and drug maker were acting too slowly to recommend the lower dose after Government studies had established its effectiveness.

New York Times

SUPPORT GROUPS

The Brattleboro, VT AIDS Project welcomes parents and family members of Persons Living with AIDS as well as PLWAs to support groups currently being held. Those in the upper Pioneer Valley are encouraged to contact Marty Moscrip at 1-802-254-8774 in Brattleboro for meeting times and locations.

LONG-TERM CARE UNIT DELAYED

A plan to open the area's first long-term care unit for patients with AIDS here has been delayed, but not derailed, a Farren Memorial Hospital spokeswoman said.

Spokeswoman Louise Garver said that the hospital officials hope to be able to give more details later this month about when a 21-bed long-term care unit will open in Montague.

In August, Farren President Allan W. Freeman announced that the hospital, a Providence Systems facility that closed its doors in October, 1988, would reopen in September to provide ongoing care to patients with AIDS and to elderly people requiring psychiatric care.

Union News, Springfield

"RACIST" AIDS PAMPHLETS

Pamphlets claiming that South African whites face extinction from AIDS unless they take drastic action to protect themselves from blacks have been condemned by doctors as right-wing racism.

Hundreds of pamphlets, entitled "Facts on AIDS" have been handed out in parts of Johannesburg, urging whites to "save the white race from extinction."

The pamphlets claim that many facts about the disease are being covered up.

They claim, for example, that AIDS can be spread by casual contact, including toilet seats, swimming pools, multiracial churches, multiracial hotels and distribution of communion wafers during church services.

A police spokesman said today that authorities were not investigating distribution of the pamphlets because they had not received any complaints.

Medical experts denounced the pamphlets as blatant right-wing racism and said the authors were trying to create widespread public fear.

Dr. Dennis Sifris, a senior AIDS specialist at Johannesburg Hospital, said the pamphlet was "ridiculous" and completely misleading.

US EASES ENTRANCE FOR VISITORS INFECTED WITH THE AIDS VIRUS

The Federal Government is easing, but not eliminating, restrictions on the freedom of people infected with the AIDS virus to enter the United States, and will no longer use a stamp on passports to indicate the holder is infected with the virus, Federal officials have said.

Under the new rules, infected people will still have to declare their condition when they apply for a visa and seek a waiver of rules barring them from the country. But they can make the declaration in confidence and the waiver will be granted quickly, officials said.

Officials said the action came in response to the protests of numerous organizations, including the National Commission on AIDS, the World Health Organization, the international societies of the Red Cross, and the National Association of people with AIDS.

New York Times

Resources:

Two documentaries about people with AIDS and their families will help viewers to make a human connection between themselves and those who have been touched by AIDS, to replace fear and anger with compassion and support.

In *Roger's Story*, a 44 year old recovering addict embarks on a no-nonsense account of his 20 year drug dependency, his struggle to go straight, and his subsequent diagnosis with AIDS.

Too Little, Too Late, winner of 14 national media awards, profiles the parents, grandparents, siblings, and lovers who have lost a loved one to AIDS. Purchasers of *Too Little, Too Late* also receive the American Film Festival Blue Ribbon winner, *Mother, Mother*, the dramatic film about the relationship between a young man with AIDS and his estranged mother.

Both of these documentaries are available at reduced rates from the AIDS education programs of non-profit organizations. To order please call 617-524-0980. Contact: Brenda Shanley, Fanlight Productions, 47 Halifax St., Boston, MA 02130

Author Steven LaVelle has created a two tape collection entitled "AIDS AT LAST THE GOOD NEWS", which includes not only the exciting news he promises but also mental exercises recommended for enhancing the immune system.

These tapes are, in LaVelle's own words, "For those who have AIDS and those who love them." He created the tapes to "bring a message of support and hope for those who are laboring under the massive weight of negative information in the media. Stories include: A biochemist at the National Institutes of Health developed a protocol which cured the *Pneumocystis carinii* and Kaposi's Sarcoma in 18 out of 18 cases. A British doctor has doubled the expected survival time of 16 men with AIDS using a new, simple and inexpensive protocol. In a New York Blood Center study, one out of 87 people who were found to have been infected with AIDS in 1981 had developed AIDS seven years later.

"AIDS AT LAST THE GOOD NEWS" may be purchased in most book stores or ordered directly from the Hypnodyne Foundation, PO Box 17353, Clearwater, FL 34622; Phone (813)-536-2960 [\$24.95 plus \$2.50 shipping.]

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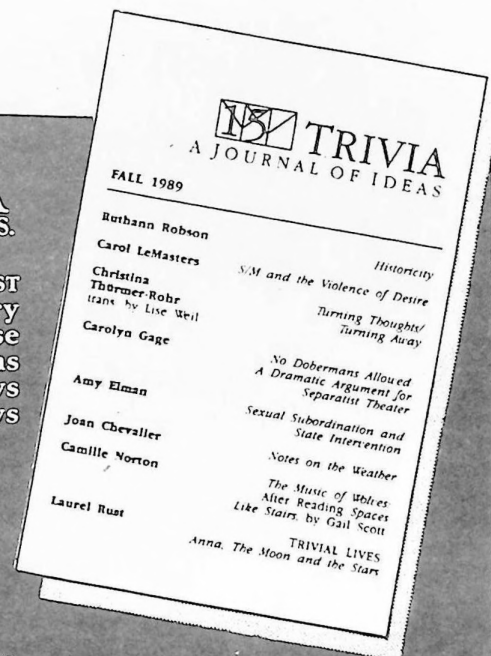
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Join the Voice. Work with a collective, produce a feminist newspaper, share your ideas and thoughts, meet good women!

Pomp and Circumstance

Shadows
become
an umbrella
of change
while flowers
accept
a morning sun
and cede
to the chill
of night,
crickets are born
and dare in
the dark
the wise owl
watches...
I am heir
to honey
dripping from
a rose's thorn
pageantry
marches through
my day
like a small town band
along Main Street...
but, should
I cower
in fear
the unseen dawn
celebrations
of now
will curl
around corners
and the drums
which roll off
a poet's tongue
be too faraway
to
be
heard...

Jill Dimaggio

On the Eve of my Eighteenth Birthday

Night hot as breath chewing sugarless bubblegum
and my sundress up to upper up of thigh
legs oozing from beneath me.

This is my night of glory,
the official beginning of my "womanhood"
and the perspiration sticks its salty tongue
down the crevice between my breasts.

Trying to be eighteen
works up a good sweat
on any
red-blooded
child
of the
seventies.

Marjorie Bradshaw

Message Machine

Dear Frani I say on a tape
I'm calling to see if you know
I have my own room
my children a dog
a workable husband finally
five glasses of wine down
and your phone number

I call up childhood trees
goat-trails, sunshine patterns
periods bloating blood into
drunk summers in college

Dear Frani I am cutting my hair shorter
the older my daughter gets
the thicker my son's thighs get
the more yellow my teeth my face
and dear Frani
the red-grey wisps that fall
to the floor shedding light
on so many problems say
now we can write diaries worth opening

Susan Murphy

Butter scotch Lolly Pop

And suddenly my legs
were there
around his?
They were there?
Happy?
Yes-Should I-
but it feels
so good
Good?

I remember my window
waiting by the seashore
for my lost sailor
to return for warm soup
soft bread
a blanket that sheilds
him
Oh so good
Good?
from the harsh
waves
crashing.

A. Regier



Envy

fuck my feminist soul.

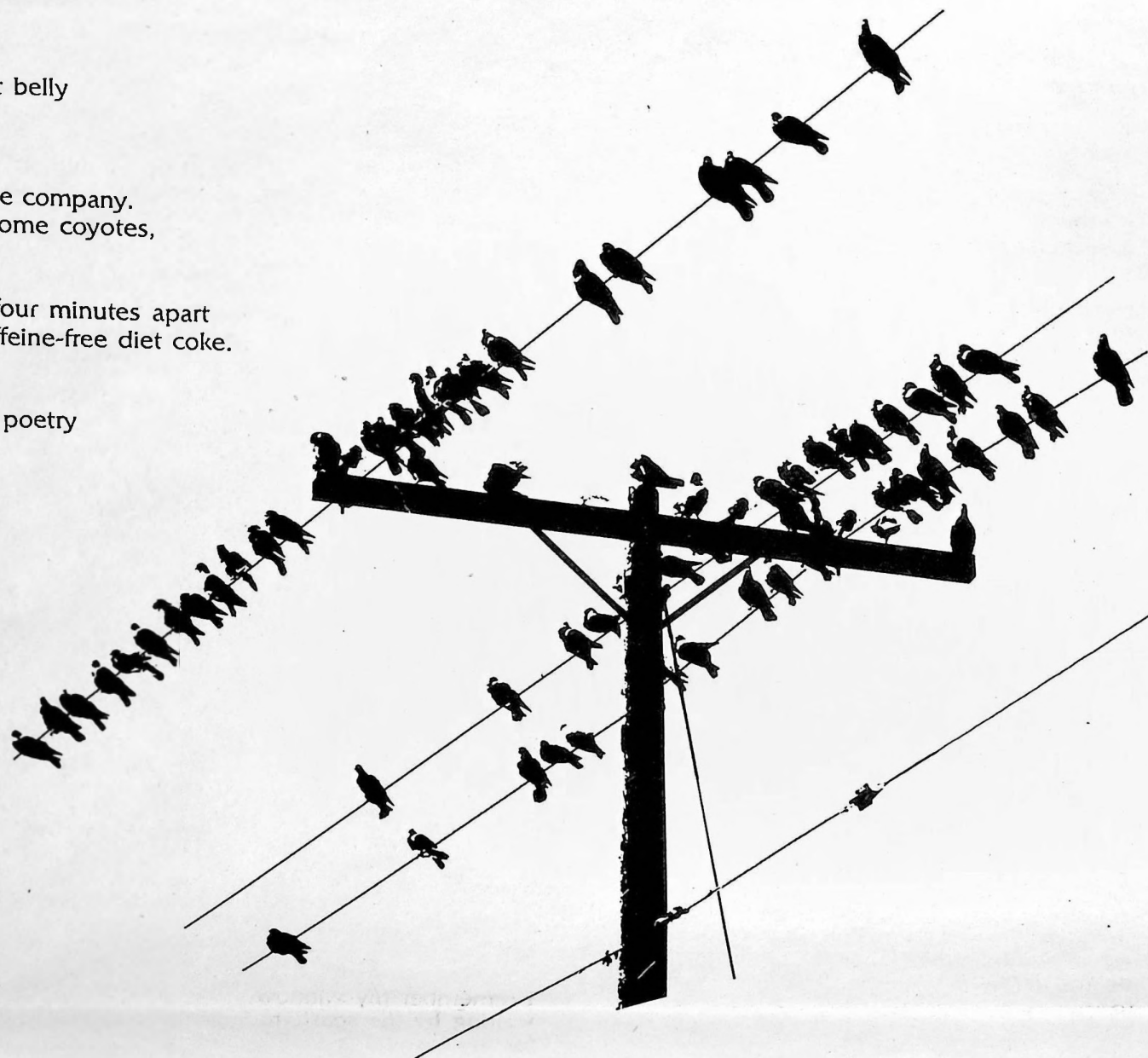
tonight, one hand on my flat belly
the other on my drink
I feel positively empty.

tonight my uterus needs some company.
my ovaries are wailing lonesome coyotes,
my breasts bored.

my sister's contractions are four minutes apart
while I nurse a goddamn caffeine-free diet coke.

tonight, I need to give birth
but all that flows out is bad poetry
and decaffeinated burps.

Marjorie Bradshaw



Heldl

Ah! so there are Angels
watching me now...
Once it was Mother,
then a man
who would love
every move I made
and now
there are angles
to tread cautiously
and with
love
How funny--
through our liberation
we must still
have an eye
over our shoulder
vision
to give
us
steps.

A. Regier

Juliet

You knew?
that I would run
to the mirror
when you left
to see if
my ears were
as pretty
as you say?

A. Regier

to Georgia O'Keefe

I thank the seasons
that an artist was born
who understood
that vaginas
are simply
flowers
in disguise.

Marjorie Bradshaw

Poetry

...and Prose

Corndog

An excerpt from a novel by Kathryn Angela Thompson

When he saw me standing in the schoolyard that first afternoon, his penis rose like half a worm. Because I was part of his ephemeral gastronomy, he mopped his face, rubbed the glitch in his gelatinous belly and said Harumph. He had Santa's whiskers, an oily corpulence, a flat ass.

I knew instinctively that I had saved myself for this man. But to win his contempt, I had to first outdo the femininity of other women.

His hands were lumpy, gouty, tumorous, and the outdoor cafes were full of him; the ballpark solidarity of the aging lech. When he was not with them he was with me.

He was too kind. He assured me he was not a tits and assman like his friends. He liked me for what little I was.

In fact, he admitted he was partial to little girls. (He is the man you fear when you walk into the elevator. He follows you into the forest and stalks you alone. He moves in packs. It is his hairy prehensile knuckles that grab you from behind. He is the georgia parasol and the uncle who fucks you.) It was his avuncular aspect, his boyish pranks, his impish jocularity, his armadillo boots, that made me love him as I did.

That first night as he opened the door, took my coat, sat me, smelled my wine, picked up the tab. He brought with him the anecdote, the flower, the man. He was a funny man, a true comedian; quick to point out the fly doing the breaststroke in the waiter's soup; honked his nose to finish up a good laugh; kept pulling hankies from his nose. He insisted on the finest accoutrements; gave me bras and burmese neck rings, and heart-shaped underpants.

I couldn't stop staring at his mouth; it was a kind of blind pouch--a coelum--an inverted innard of sorts--a primitive gut, an old oozing war wound, perhaps. (yes, he had been injured in the war; he suffered from acromegaly, tremors, and tic doloreux, tourette syndrome and hyper-thyroidism; he had goiters, abscesses, pustules, and more!) He had the features of a tube worm but he did not lack mouth anus or gut. His words seemed stunted; slowly, grunting and pushing, he moved words upward with a kind of peristalsis, giving his speech a thick, bovine, residual quality. He breathed through mouth, nose, and stoma. His words were not miscible in sentences (but language is so rarely an opaque medium!)

He had seen the world; he was a man whose face was at each moment being ostensibly gutted by a corrosive pizza. Pausing to sop his bread, he told me about the war, the turkish baths, girlie magazines, myasthenia gravis. He had a darkroom and a wide angle lens. He drank cheap whiskey and promised to help me with my career; I could become a hand and foot model for Sears & Roebuck. You have such smooth skin he would tell me and it seemed to me that no man had ever said such a beautiful thing to a girl before.

With a wide smile and prominent molars and the enthusiasm of a fuller brush salesman, he popped open a briefcase full of mail order blow-up dolls and oriental wives. He looked so important sitting there, with all his totes and collapsibles.

He made brilliant conjectures about the gene pool: jews japs wops bitches kikes dykes dwarves faggots commies fraternal twins wives and children you name it he knew them all and he could prove with machismo and mathematics the superiority of the race, species, sex. He threw open his coat, and there you have it! All true! Larger than life! (like a carpenter with his tools) And he pumped his antebellum tattoo of mother giving head to a forlorn soldier. You don't want to anthropomorphize the man, but he was quite a ladies man; he went to Nam; his apartment was strewn with socks, he saw his enemies everywhere; he could not face the PTA vigilantes or vengeful mothers but he could face me! Still, he was a brave man and vowed he would bomb the abortion clinics, for his wife or children.

He had a dumpy, supersaturated face and these things made him more distinguished, yet. His throat was tethered, he had a gobbling adam's apple; he had a low brow and from across the table he watched me, as through a periscope. He looked so intently at me his eyes bulged with tiny tributaries of red vein; he paid me constant attentions and I fell in love with the uncontrollable jackhammer motions of his legs, his obscene vocalizations, the mucosal churnings, the incessant throat-clearing; always a jerk blink twitch grind grope up or down in and out side to side the man was incorrigible! He could not sit still!

When I pleased him altogether, he promised to stay away from the sultry black bitches with the lucite sandals. But it is not easy for a man. He had seen the blowjobs on betamax and knew he was entitled, too.

Is that jack-up jive grinding his pecker into the jukebox bothering you he asked. He was kind to ask. He would not let the others at me. Would not have my body wrestled from me with wolfwhistles, stares and subterfuge, innuendo or catcalls, hardhats on coffeebreak dribbling bologna, the backwash of black men with mouths full of marbles

When he wanted to make love he got my attention from across the room, squared me between the eyes with a peashooter, shook his testicles, or just lumbered over, plunked down on me, and inserted himself. Sometimes he made a bristling noise in my ear (a moment to treasure!); told me to keep my shoes on or to wear this or that, or to take off my clothes so he could try them on. Imagine! The excitement! In a moment of tenderness he might commandeer a rubber duck across the tub. In my most exquisite moment I was commanded to suck or swallow and I knew then I would never enjoy pleasing myself as much as I enjoyed pleasing him.

Afterwards he always squeezed my hand, catapulted out of bed; a man, romantic by nature, who believed in chivalry, that men should be men; and in a moment of reverie and longing I ceased to exist for myself but for him, saying to myself the ring! the ring! if only! (I could give him a woman's touch. A cache of smells in every room! Rosettes in the bathroom! Potted plants! This pacified me, like when he looked up at the waiter and said *she'll have the corndog*, or when he got that job and said, *we'll move to Ohio!*)

But I did not want to eat. I preferred watching him eat!

I loved to watch him when he slept; such a hulking bipede in his boxer shorts! He was the male animal, the whole horse, flubbing his lips, wetting the cottony or webby substance on the pad of his tongue, like an old man flapping his gums. Lying next to me, the man in the alka seltzer commercial--there, in my bed!

Whether he was a pipsqueak or a juggernaut I did not care, he was a man and it was true: his penis was my nemesis, and I felt it, sitting there on the bed, all goosebumps and welts. Pitter patter went my heart! Vaboom went my tonsils into the back of my throat! Oh! how he always left me on the wet spot, breathing irregularly!

Oh! and when he awoke! I was there, handing him the toothpick, so he could pick from his public feces, the perfect corns (yes my mountain flower and first I put my arms around him yes and drew him down to me so he could feel my breasts all perfume yes and because his heart was going like mad and yes I said yes I will Yes)

Yes you are Humbert Humbert and I was your yes yes girl.



Ancestor

by Susan Murphy

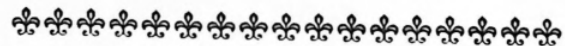
I never had but one grandparent, and I was seven when he died. It was a week of wailing when he went. But my grandmother came to me in my father's remarks from across the table as the evening sun at the window behind him made me blink at his face.

See the way she looks, Fran, he'd say. That curve at the bridge of her nose, the shape of her face. She's a throwback. From my mother. It's in the picture on the mantel.

I said I wish I had something from her to touch. She quit so early.

But you are like her, he said. I saw it in the way we couldn't place your likeness with anyone else. The facial shape. No. The way you move around the house...bully the jobs...work while we're sitting here talking. You see things that are wrong and you move them or paint them. You want to finish working when you are half-asleep in the middle of the night. You want to get up early before anyone, even a lover, even a chance at love early in the morning, and start a job in the house. You want everyone orderly following orders. Then you must push them out of the house until you exhaust yourself on getting more done. When you end up broken-nailed and bitter and rough, garden dirt staining your legs, hair sticking to the back of your neck, you would like to know where God is, where to put your words, when the next chance will come to pinpoint silence, or some other shaft of grace. But your grandmother was your pattern. You never saw her hands the way she'd come home from scrugging Boston buildings. They were wide and cracked. There she is in you, the skull of laboring meaninglessness that wouldn't finish working until your grandfather hollered to slow down and have some beer Kate, for god's sake would ya do that for me now? She left nothing. You have nothing of her but her large force of nature, desperate scraping.

But if she ever could have sat before me in the kitchen, the day that picture was taken, the light from the window longer than the other days in her life, she would have said it's for nothing what we do, of course, but in all the moving around, the pulling and the yanking, the living gets moved at least, it doesn't claw over the top of your scalp and make you freeze. It doesn't echo hiss like the radiator in the upstairs apartment or choke you like fog banks breathing all around you, a deaf child. You won't have to sit still and write that nonsense like your father, all dreamy and hurt now from doing nothing. You mark my words or you'll hang, too, on your gall stones, your liver bile.



♀ The Witch's Bookshelf

A new column! *The Witch's Bookshelf* is devoted to reviewing and introducing newly and previously-published books of interest to the aspiring Witch, Neo-Pagan, Druid, Wiccan or Craftsperson. This month's focus is the history of the trials at Salem. Upcoming columns will be devoted to books on magic, herbal healing, Goddess worship, feminism in the Craft, the Tarot, Astrology and other occult sciences, fiction, drama and poetry. Please drop a line to the *Valley Women's Voice* if you see any new or noteworthy magical books!

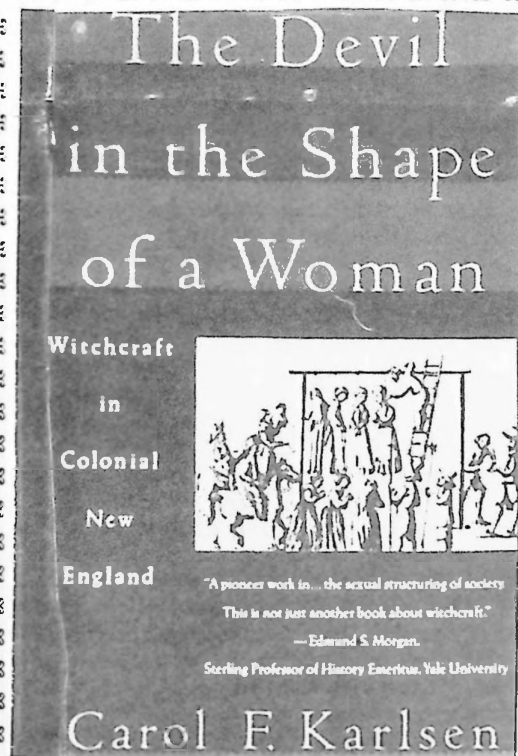
The Matter of Salem: Why All These Books by Men?

by Peg Aloï

In recent years, many scholarly works have been published that serve as definitive chronicles and exploratory versions of the infamous witch trials of Salem, Massachusetts. For no good reason, most of these books have been written by men. It may be true that more male academics involve themselves with historical research than female academics; history, after all, is a depressing course of study for a sex that has been all but excluded from its records. It may also be true that women who write books about witchcraft wish to focus on positive images and archetypes (like Barbara Ehrenreich, Deidre English and Margot Adler), and so they steer clear of the travesties of Salem. But, when we're talking about an event as specifically concerned with gender as the American witch trials, there are problems with having exclusively male archivists.

First and foremost, the overwhelming majority of witches who were accused and subsequently hanged were female. More often than not, they were women living alone, widowed or childless. And these women were also bound by a shared sisterhood of poverty and land appropriation, leaving them more vulnerable to ostracism and accusation than their married and affluent female counterparts in the community.

Certainly, male writers have touched on this very topic in their historical works. But the incontrovertibly-linked issues of gender, class and socio-economic status usually merit no more than a chapter or two. Books like *Entertaining Satan* by John Putman Demos, and *The Devil in Massachusetts* by Marion Starkey, concern themselves primarily with the detailed case studies of "hysterical possession," tables studying geography and population, the obsessive onslaught of Puritanism and the influence of men like Cotton Mather. Starkey's book includes dramatized scenarios that attempt to illustrate his heavy-handed Freudian interpretation of the young female accusers and their "afflictions."



Oddly, these books always have sensational titles; there are others called *Servants of Satan* and *Salem Possessed*. I have never been able to determine the reason for this; is it mere sarcasm, or a ploy to garner more readers? Either way, it seems unfortunate, since the images invoked by these titles are echoes of the madness that put many innocent women to death. And a newly-published book by Carol F. Karlsen is no exception; it's called *The Devil in the Shape of a Woman*. Yet this book, despite its suggestive title, is different from the others.

Karlsen includes tables and charts in her book, like Demos and Starkey. But her statistical concerns are sex, age and marital status, rather than population or religious denomination. The number reveals the obvious bias against widowed or married women over the age of forty, as well as the unconditional tendency to place faith in the accusers who were middle-aged, married men, or single teenage girls who were "possessed." Other fascinating tables chronicle property holdings and inheritance (nearly always, men left property to their sons or nearest male heir, not their wives), and prosecutions for sexual offences (which were about equally distributed among the sexes prior to 1671, after which the majority of the offenders were women, until the turn of the century, after

the witchcraft trials ended).

Is it mere speculation by women, or do male historians try to circumvent the obvious conclusions to be drawn about the Salem madness? Consider: male archeologists and anthropologists over the years have uncovered ample evidence, in the form of rounded, fecund statuettes and idols, that matriarchal regions dominated early civilizations. Yet it is only in recent years, perhaps coincidental with the increasing numbers of women in the fields of archeology and anthropology, that this evidence is embraced and exalted as proof of the strength and solidity associated with feminine archetypes. This is significant particularly in contemporary times, when, confronted with imminent destruction, we search for a shift in paradigm that honors love and propagation over war and plunder...

Karlsen is dealing with her material in a responsible manner, and, perhaps to some, a provocative manner as well, since so few historians of Salem have been straightforward enough to draw an accurate diagram of the misogynous proceedings of the church and the court. The witch trials were more than Puritanism run amok, more than superstition usurping common sense, even more than the lynching of scapegoats during tough times of disease and hunger. Children versed in the simplest arithmetic couldn't fail to discern Karlsen's focus in *The Devil in the Shape of a Woman*. Even as several men were accused, some even subsequently hanged, it was their association with accused females which implicated them. Even as men served as witnesses to the supposed "Satanic" escapades of supposed witches, their testimony never inspired the drama (not to mention the titillation) of the young girls who, possessed by demons, writhed and moaned and chanted their litanies of blame, guilt and confession. Karlsen is quick to point out that any young woman who accused her older neighbors was careful to make issue of her own sins, her own penitence, and her "changed ways." It was this vaunted "oneness with God" (appalling among these vindictive bitches, who would sooner condemn their sisters to the gallows than suffer any defamation of their own characters, however slight) that rendered these "officials of the court" above and beyond suspicion. Karlsen points to this phenomenon in her findings on courtroom testimonials, exposing the sham and hypocrisy that, in effect, defined an era of American history, and that colors New England attitudes to this day.

As the Matter of Salem continues to receive increasing respect and significance as a field for scholarly research, books like Karlsen's will pave the way for accounts dedicated to unravelling the role played by misogyny and sexual oppression. Once acknowledged, these ideas are painfully obvious. Again, I insist that male scholars have simply been obfuscating these facts for all these years. Perhaps that is why we have waited all these years for a major historical work on Salem written by a woman.

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SURVIVOR'S BULLETIN BOARD

Survivor's Bulletin Board is a place where women survivors of child abuse (sexual, physical, emotional) can exchange information about resources that have helped them in their healing. Do you have a favorite book, article or newsletter? Do you know of a conference, workshop or other event of special interest to survivors? We need to know. Send information about your healing resources and your personal impressions of them to: Bulletin Board, P.O. Box 295, Northampton, MA 01061.

PREVENTION LITERATURE FOR PARENTS

This is the third of a three-part series on prevention of child sexual abuse. The first part addressed the hazards of the increasingly popular "just say no" approach in prevention literature and programs, the second reviewed prevention literature for children.* In this part, we will review books and pamphlets with a positive approach to educating children about abuse, with a realistic sense of the context in which prevention talks need to take place, and with the knowledge that prevention is primarily the responsibility of adults. These books are useful not only to parents, but to anyone caring for children or with ongoing relationships with children.

The Silent Children, A Parent's Guide to the Prevention of Child Sexual Abuse by Linda Tschirhart Sanford, McGraw Hill (paper) 1980, 367 pp. This is the best and most thorough book we know on the topic. The first section, "The Family Atmosphere", talks about how parents can teach their children about self-respect, limits and trust and how these are important in helping a child to be a nonvictim. Sanford's approach on ways parents can help their children be nonvictims is to avoid fear and blame both for the parent and the child. She is aware of how easily parents can see the need for changes in their parenting as indications that they have been "bad" parents. She stresses that "demands for perfection in parents are damaging both to the parent and to the child. (T)he [evaluation] questions are offered as vehicles for examining specific areas of parenting, not as an assessment of parents' innate worthiness." (p.8) One reader found this section very helpful just in being able to see, for the first time, what a healthy family might look like.

The second section is an overview of the crimes sexual abuse, in and outside of the family. Information about abusers is essential in helping us protect children from abuse. Profiles of offenders and aspects of family dynamics of incest are explored. The third section provides us with very specific suggestions and examples for discussion sexual abuse with a child.

One parent reports "This section of the book is very helpful. It says to the parent, 'Here's what you can do.'" Going through different approaches an abuser might use, it gives examples for each approach of the "What if" game you can play with a child. "What if the baby-sitter said you could stay up to watch the monster movie if you got in the bathtub with him and played games? What would you tell him?" "What if" games can be used for all kinds of safety learning, not just sexual abuse, and the child can pose "What if" questions to the adult. An interesting and valuable part of this section is a summary of prevention advice from offenders in the Sex Offenders Program at the Connecticut Correctional Institution.

A section on parents with special needs has articles written by Black, Asian, Hispanic, Native American, and single parents, a parent of developmentally disabled children, a parent of physically handicapped children, and a parent of a past victim.

An important point that is an underlying assumption in this book is made in the conclusion section: "If the parent effectively teaches the child prevention techniques, then some of the circumstances surrounding individual offenses can be recognized and avoided... (but) other answers to the prevention of child sexual abuse are more far-reaching than the teaching process between parent and child." The section ends with "Child sexual abuse does not happen outside of our mainstream of values; it happens within our belief system. When our values no longer reflect an imbalance of power, resources, and knowledge, the silent children will no longer be silent."

Come Tell Me Right Away, A Positive Approach to Warning Children about Sexual Abuse, by Linda Tschirhart Sanford, adapted from her book *The Silent Children*, New Victoria Printing Collective, 1982, (23 pp)

can be ordered from Edu Press, PO Box 583, Fayetteville, NY 13066 for \$2.70 This summary of *The Silent Children* was written at the request of parents, teachers and helping professionals. It talks about the importance of good self-esteem, the damaging effects of sex role stereotyping in a child developing and trusting an "inner voice" that tell them when a situation is wrong. It gives specific examples of how to talk to children about abuse. It ends by saying "children are...victimized every day and it is not the fault of the parent or child" and lists things to do if your child is victimized.

No More Secrets, protecting your child from sexual assault, by Caren Adams and Jennifer Fay, Impact Publishers 1981, PO Box 1094, San Obispo, CA 93406 (90 pp)

This book covers pretty much the same topics of the two preceding ones. One of its strengths is that it provides lots of quotes of parents, teachers and other adults about specific instances with children related to abuse and abuse prevention. The last chapter, "Where Do We Go From Here?" has suggestions for parents (and others) who want to do something about sexual assault besides talking with their children, including dealing with one's own childhood assault experiences, interrupting assault jokes, protecting other children, and community action. A one-page summary, "Action Suggestions for Parents", can be photocopied with the credits and distributed.

Helping Abused Children, A book for those who work with sexually abused children, by Patricia Kehoe, Parenting Press 1988, PO Box 15163, Seattle, WA 98115 (43 pp)

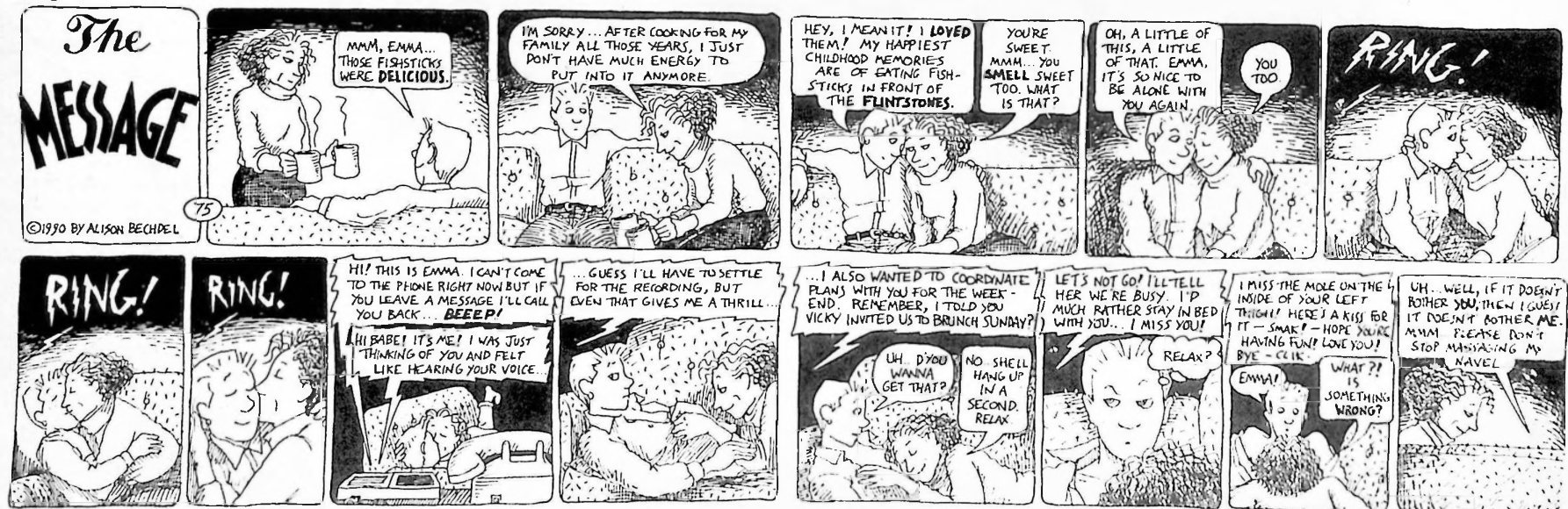
This is a concise and thorough booklet. The prevention chapter gives activities and recommends both children's and adults books for building self-esteem, trust and communication skills, and sex education. The following chapters cover how to identify children who have been abused, and what treatment can involve. The last chapter has a page-by-page discussion for how to use *Something Happened And I'm Scared To Tell, A Book for Young Victims of Abuse* (reviewed in previous column). Many of the children's books we recommended in the second column of this series come from Parenting Press.

Dykes to Watch Out For



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Dykes to Watch Out For



ANNOUNCEMENTS

WRITERS

CATS (AND THEIR DYKES)

Submissions sought- *Cats (And Their Dykes)* will be an anthology of fiction, fact, politics, myth, poetry, illustrations and photos. Possible topics: companionship and comfort; cat dignity and independence; cat humor; sickness, aging and death; persecution of cats and witches; daily life with cats, etc. Send all submissions to: Her Books, P.O. Box 7467, Santa Cruz, CA 95061 by May 1, 1990.

LESBIAN IMMIGRANTS

New submissions deadline: March 31, 1990. Short stories, essays and histories, etc. wanted for a collection on the experience of lesbian immigrants in U.S.A. Work especially encouraged from undocumented, ESL, older, disabled and Third World lesbian immigrants. Looking for lesbian immigrants to complete survey on experiences. Send submissions/inquiries and SASE to: The Project, c/o Lundy, 3 Madison St., Cambridge MA 02138.

AGAINST VIOLENCE AGAINST WOMEN

The Against Violence Against Women Programs of the Everywoman's Center invite you to join us in our efforts to empower women around issues of violence. Counselor/Advocates staff a 24-hour hotline and offer counseling and Advocacy to victim/survivors of sexual assault. Educator/Advocates provide preventive and interventive education and political organizing/advocacy on these same issues. If you are interested in participating in our free training, please call us at 545-3474 by Monday, February 5. Bicultural and bilingual women are encouraged to apply. Together we can change women's lives.

CHILD SEXUAL ABUSE SURVIVORS

Groups for Women Survivors of Child Sexual Abuse-- the Women's Pavilion at Mercy Hospital is forming on-going support groups beginning in January. The group's facilitator, Pam Tyson, is a licensed certified Social Worker as well as a sexual and physical abuse survivor. For more information, call the Women's Pavilion at (413) 785-4637 or Pam at (413) 586-1835. Healing is possible!

WOMEN HELPING WOMEN

The Resource/Referral Program of Everywoman's Center is looking for community volunteers and interns to staff the Resource room. We provide information about area services and events, medical and legal referrals, and information on many topics concerning women. Orientation and on-going training provided. For information contact Sandy Mandel, Wilder Hall, UMass, Amherst, MA 01003 or call (413) 545-0883.

COUNSELING SERVICES

Lifeline Counseling Center, 664 Main Street, Amherst, is the only agency-based counseling center for potential lesbian, gay, bisexual clientele in the Pioneer Valley. Available for referrals, as well as providing consultation, education, and training. Call (413) 253-2822.

WANTED:
interns

545-2436

HEALTH

LESBIANS AND AIDS

Submissions sought for a book on lesbians and AIDS, focusing on the experiences of lesbian care partners and those who have lost close friends and/or family. Essays should not exceed 5000 words and will be edited for grammar. Should focus on emotional processes, day-to-day experiences, and interactions with others close to the PWA. For information or submissions write: Book Project, 1414 17th Street N.W. #802, Washington DC 20036.

SAFER BIRTH CONTROL

Providence Hospital in Holyoke offers a Natural Family Planning Program. Learn a healthy option in birth control based on understanding the natural cycles of fertility and infertility. For info. call the Center for Women's Health at 539-2955.

PMS GROUP

Support, education, stress reduction. Wednesday evenings in Northampton. 10 week commitment. Fee. Call Mary Beth Averill, 584-0631.

WORKSHOPS

WHAT ARE YOU EATING/WHAT'S EATING YOU

A support group for women exploring issues around body image and eating patterns. This is NOT a diet or weight loss group; rather the focus is on self-acceptance and love. Creative writing is used as a tool to help participants get in touch with feelings and make positive changes. Thursday evenings, beginning February 8. Call Leslea Newman at 584-3865.

LESBIAN THERAPY GROUP

Now forming, to meet in Amherst on Tuesday evenings. This is a general group where a large variety of issues will be addressed. Call Lifeline Counseling Center for more info: (413) 253-2822.



A vigil with candles was held in the Cape Cod lounge in honor of the fourteen students slain in Montreal. The murderer claimed "feminists" ruined his life; participants in the vigil were asked to wear red arm bands, supplied by E Every women's Center, with "Feminist" printed on them. (Photo by Cate Rowen)

POLITICAL

NATIONAL LEATHER ASSOC.

The NLA is pleased to announce a year of unprecedented growth. One year ago, the NLA had chapters in Seattle and Vancouver, B.C.; at this time, the NLA reports nine chapters, with chapter development being undertaken in additional cities. In New England, write: NLA: NEW ENGLAND (Chapter-in-Formation), P.O. Box N-1111, New Bedford, MA 02746. For information on membership and Chapter Formation, write NLA at P.O. Box 17463, Seattle, WA 98107 (206)789-8990.

VOLUNTEERS NEEDED

The Massachusetts Coalition for the Homeless needs volunteers to work a few hours a week in its furniture warehouse. The most urgent need is for drivers to help pick up incoming donations. If interested, call Synthia Scott-Mitchell at (413) 536-9133 or (413) 536-3027.

EARTHQUAKE RELIEF

The newly-established San Francisco Bay Area chapter of the National Leather Association is coordinating a relief fund specifically directed at all members of the huge Leather/SM/Fetish community living in the quake zone. If you wish to contribute, or to organize a fund-raiser, please contact NLA: SAN FRANCISCO BAY AREA CHAPTER at 484 Lake Park Ave., #16, Piedmont, CA 94610, or call (415) 465-6008 for more information. Surplus funds will be donated to local AIDS charities.

ALTERNATIVE COMMUNITIES

Live in the country with womyn and men who value equality, ecology and nonviolence. Communities across North America welcome your visit. Ask for our brochure: Federation of Egalitarian Communities-- Twin Oaks (V90), Rt. 4, Box 169, Louisa, VA 23093. (703) 894-5126. Free (\$2.00 appreciated).

GLOBAL WALK FOR A LIVABLE WORLD

On January 15, 500 people coming from many countries gathered in Los Angeles, CA to begin a walk across America. The Global Walk for a Livable World will form a moving community united by concern for the fate of the planet. People will walk together across Native American Lands of the Southwest and the panhandle of

Texas, over the Ozarks and Appalachians to Washington, D.C., then up the east coast to finish ten months of walking at the United Nations building in New York city on October 24, 1990. Subsequent smaller walks will continue around the world. Walkers will speak in public schools, colleges, universities, churches, service clubs, and at peace, justice and environmental organization meetings. Further outreach will be achieved by appearances on radio and TV talk shows, and through information channeled to the public through radio, newspapers, and TV. Three members

of the Pioneer Valley Support Group will participate in the walk at a cost of \$4000 per person. This will cover their food, living and organizational overhead costs for the ten months of walking. Please send tax-deductible donations to: The Pioneer Valley Support Group for The Global Walk for a Livable World c/o David Dranitzke, Box 425, Hampshire College, Amherst, MA 01002.

NECESSITIES /NECESIDADES

Volunteers needed at battered women's organization in Hampshire County. We are looking for dependable, creative women to staff our 24-hour hotline, provide counseling, advocacy and community education. Training begins February 15. Bilingual and/or bicultural women strongly encouraged to apply. Stop violence against women. Contact Necessities/Necesidades, 55 Fairview Ave., Northampton, MA 01060. Call 586-1125. TTY.

continued on next page

CALENDAR

and ANNOUNCEMENTS continued

Thursday, February 1

FILM: Gay, Lesbian, and Bisexual Film Series - "Torch Song Trilogy" at the UMass Campus Center, 7 pm. Film series sponsored by the UMass Program for Gay, Lesbian, and Bisexual Concerns, and UMass LBGA. FMI call 545-4824. All films are free and open to the public.

FREE LECTURE at the Crystal Works: "Energy Healing" with Rebekka Kronlage (#2 in a series of 3). For info: The Crystal Works, 301 North St., Pittsfield, MA, 01201. Wheelchair accessible. Also, weekly astrology classes (M, 7:30-9) and women's healing circle (T, 7:30-9).

Sunday, February 4:

WRITERS READING: Poetry and stories by members of Northampton Art Group. At Northampton Center for the Arts. 4-5 pm \$3.00. Founded by Maria Gentry, Tracy Mendham, and Nina Crow. Contact Art Reps at 585-5134.

READING, BOOKSIGNING at Lunaria to celebrate the publication of "Bubbe Miesels by Shayneh Maidelehs: An Anthology of Poetry by Jewish Granddaughters about our Grandmothers." The editor, local writer and poet Leslea Newman, as well as several contributors to the book (Gene Zeiger, Deborah Schifter, Susan Kan, Linda Watskin and Linda Shear) will be reading their poems and signing copies of the book. At Lunaria, 90 King Street, Northampton, at 2:30. FMI call 586-7851.

Wednesday, February 7:

BROWN BAG LUNCH with Women's Studies. Welcome from the Staff! 12:15-1:30 in Campus Center, UMass. Call 545-1922.

Thursday, February 8:

SLIDE LECTURE: "Reclaiming the Sacred in Contemporary Art by Women." Elinor Gadon will give a slide lecture chronicling the reappearance of goddess imagery, and other themes of the sacred, in imagery of contemporary women artists. Her recently published book, *The Once and Future Goddess*, gives long overdue acknowledgement that work by contemporary women artists is primarily responsible for the restoration of content and meaning to art in the last twenty years. At 7:30, Bangs Community Center, Amherst.

FREE LECTURE: At Crystal Works, "Tarot" with Jess Kielman, for beginners - All welcome! (See Feb 1).

FILM: "Lifetime Commitment: A Portrait of Karen Thompson" and "One Year After: The Story of the Quilt", at UMass Campus Center (see Feb 1).

PERFORMANCE of *Life and Fate* with Deborah Lubar (seen in Berries Red) at Smith College, Hallie Flanagan Studio Theatre. 8:00 pm (thru February 10). Directed by Marianne Lust.

THREE PLAYS presented by the Hampshire College Women's Theatre Collective: *Female Parts*, *Shadows of a Man*, *Agnes de Castro*. February 8-11, 16-17 in the Studio Theatre, Emily Dickinson Hall. Call 549-4600, ext. 351 between 1-5 pm weekdays for reservations.

Saturday, February 10:

WORKSHOP in relaxation and affirmation techniques for mothers, and on March 24 for all women, held at Munson Memorial Library, South Amherst. 10am - 4:30pm. \$35. Please bring a mat to lie on, a blanket, and wear loose, comfortable clothing. FMI call 773,9744 or write: 56 Orchard St. Greenfield, MA 01301.

Monday, February 12:

POST-ABORTION GROUP, free and open to Five Colleges and community, meets 6-8 pm. This pro-choice support group, sponsored by Everywoman's Center, the Abortion Right's Fund of Western Mass., the Civil Liberties and Public Policy Program of Hampshire College. For more information please call 545-0883.

SELF HELP session, "Listening to Yourself." Therapy techniques for women, an 8-week class starting Monday evening. Sliding scale, \$65-85. Call Annie McCollum at 586-3281.

Wednesday, February 14:

SINGER Gal, aka Janice Perry, at the Iron Horse! Funny and forward a cappella nu wave lesbian punk performance art. \$7 advance. PERFORMANCE by singer/actor Don Oliver. Come and see this renowned performer document the life of the legendary artist and activist, Paul Robeson, at Bowker Auditorium at 8 pm. Tickets are \$3 for students and senior citizens, and \$5 for the general public. They can be purchased at the Fine Arts Center Box Office.

Thursday, February 15:

FREE LECTURE at Crystal Works, "Remembering Atlantis" with Maureen Ericson. (See Feb. 1).

FILM: "Parting Glances", at UMass Campus Center, 7pm (See Feb 1).

PLAY: *Abingdon Square* by Maria Irene Fornes, featuring local performers Peter Lobdell, Dawn Heinecken, designer Joan Vick Kirby Theatre, Amherst College. February 15-17, 8 pm, free.

Friday, February 16:

CONFERENCE: DSA Annual Winter Conference, February 16-18, 1990, Columbia University. Democratic Socialists of America sponsor their annual gathering in NYC. Registration \$20, covers all materials and use of facilities. Contact: Dinah Leventhal, (212) 962-0390, or write Youth Section Winter Conference, 1990, DSA, 15 Dutch St. #500, New York, NY 10038. This years speakers include: Barbara Ehrenreich (DSA Honorary Chair), Christine Riddiough (Nat'l Assoc. of Gay and Lesbian Democratic Clubs president), Alice Kessler-Harris (author- *Out to Work*).

Wednesday, February 21:

PERFORMANCE: Equity Institute, Inc. and Stage West Theater for Freedom and Equality present a special presentation of August Wilson's *Fences*. At 7:30pm. This Tony Award winning play returns us to the sharply drawn color lines of America in the 1950's, and explores the struggle of African-Americans for freedom and equality. Come enjoy great theater and support Equity Public Service Programs. At Stage West, Just off of I-91. Tickets are \$18-22. Call Equity Institute: (413) 256-0271 VISA/MC accepted.

Thursday, February 22:

FREE LECTURE at Crystal Works: "Crystal Healing" with Jess Kielman." (See Feb 1).

FILM: "The Times of Harvey Milk" at the UMass Campus Center, 7pm (See Feb 1).

Monday, February 26:

LECTURE/DEMONSTRATION by Meredith Monk, award-winning composer, singer, director and choreographer. Kirby Theatre, Amherst College, 8 pm. Free admission.

WINTER GETAWAY

Women- come join us for 5 days and 4 nights of backpacking, beachcombing, and sunbathing on Cumberland Island, GA. February 17-24. Angel Russek and Marcy Marchello will guide the gentle adventure. Cost \$195-\$295, sliding scale based on income. Call (508) 544-6184 for information.

WORKSHOP/RETREAT

Meditation for Women: Buddhist (Insight) meditation center offers 7-day women's course in March. \$18.50 per night. Instruction, silence and discussion groups. For more info., call (508)355-4378, or write Insight Meditation Society, Pleasant Street, Barre, MA 01005.

RESTAURANT READING

Marcie's Place, in collaboration with Amherst Writers & Artists, will sponsor A READING IN A RESTAURANT, Saturday, February 3 at 3 PM. This month's readers will be poet Robert Hill Long and Fiction Writer Mary Connor Ralph.

COUNSELLORS WANTED

UMass Lesbian, Bisexual and Gay Counseling Collective Seeks New Members for Spring '90: Join the Counseling Collective and learn to be a peer counselor. If you are a lesbian, gay man or bisexual woman or man who would like to help others who are dealing with concerns about sexual orientation then consider the Counseling Collective. You must make a semester's commitment, be able to attend weekly meetings on Tuesdays 4:30-6:30 pm, take part in scheduled trainings, and staff the office at least 2 hours per week. If you'd like to explore the possibility of joining this group, come to an orientation session, Tuesday Feb 13, 5pm in the Campus Center. Internship credit can be arranged for participation in the Counseling Collective. FMI call 545-4824

JOBS AVAILABLE

The Program for Gay, Lesbian and Bisexual Concerns seeks work-study students. Students will provide general office support and work on special projects as skills and interests allow. Responsible, self-motivated students are encouraged to apply. Computer familiarity on a Macintosh are a plus. Students should be ready to make a semester long commitment, but even longer commitments are encouraged. Please contact Felice Yeskel at 545-

CLASSIFIEDS

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KITTENS!!!

We're 99% sure Lauren's pregnant! The kits will be half petite grey tiger tabby and half either 1)big sleek black-and white tabby or 2)big fluffy grey-brown Persian (she was seeing two toms...). Call if you want to see/meet/adopt one! Expected DOB: May 1. Call 584-5604.

TWO ROOMS AVAILABLE

Hadley, women's house. Price of rent includes heat. \$225 for one, both for \$400. Call Susan Woods at 586-8865.

SPANISH TUTORING LESSONS

Individual or group, all levels. Experienced, sensitive college professor 3 blocks from Smith College bus stop. Call Crystal at 586-4863.

HOUSEMATE WANTED

Friendly, fun lesbian and bi- household looking for fourth woman to join us in our beautiful country home in Montague, 15 minutes to Amherst, available immediately. \$260 includes heat. (413) 367-2000.

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